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NOTICE TO MEMBERS.

The Membership Committee would call the attention of the members of the Historical Society to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the Committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, Anna Richardson, Torresdale, Pennsylvania.

Annual membership dues, $2.00. Life membership, $50.00.

A CENTURY OF INDIANA YEARLY MEETING.

A paper by Professor Harlow Lindley, of Earlham College, read at the centennial celebration of Indiana Yearly Meeting, at Richmond, Indiana, 1921.[1]

The settlement of the Quakers in the Northwest Territory was a part of the westward movement of population seeking more freedom and better economic opportunities. This new Northwest Territory then being opened up to settlers late in the eighteenth century, with its fundamental Ordinance dedicating it forever to freedom and free institutions, proved to be the land which would fulfil the vision of Southern Friends. Some had become dissatisfied with the conditions of slavery about them, while others saw possibilities for themselves and their children that they could never realize in the older communities. And they were not disobedient to the vision opened before them, but came with great rapidity as a vanguard to a mighty host that soon followed. As they settled in this new region they established meetings for worship and discipline under the care and authority of Baltimore Yearly Meeting, to which body reports were made and delegates sent year by year. The settlement of Friends to form the future Indiana Yearly Meeting began in Warren County, Ohio, in 1799. A meeting for worship was established for these immigrants in 1802, and the following year a Preparative and Monthly Meeting, named Miami, was established. The latter meeting was opened Tenth Month, thirteenth, 1803, at Waynesville, Ohio. These meetings were set up by the authority of Westland Monthly and Redstone Quarterly Meeting, in southwestern Pennsylvania, branches of Baltimore Yearly Meeting.

For the next four years the names of all Friends located in western Ohio and eastern Indiana who brought removal certificates are given in the records of Miami Monthly Meeting. The dates of issue of these certificates and by what meeting issued are also

[1] Note: See also two articles on the early history of Friends in Indiana, by Charles F. Coffin, in the BULLETIN, 2 (1908): 2 ff.

given. The number of such certificates issued in the four years, 1803–1807, is four hundred, transferring the membership of 1,826 persons to that meeting. These certificates came from forty Monthly Meetings, representing four Yearly Meetings.

From the one Monthly Meeting in Georgia came twenty-eight certificates for one hundred and fifty-five persons; from the two Monthly Meetings in South Carolina came one hundred and forty-three certificates for six hundred and fifty-five persons, making eight hundred and ten persons from this section of the South, or about four-ninths of the whole number. From eleven Monthly Meetings in North Carolina came ninety certificates for three hundred and eighty-seven persons; and from two Monthly Meetings in Tennessee came forty-five certificates for two hundred and twenty-one persons, making in these four years three hundred and six certificates from sixteen Monthly Meetings belonging to North Carolina Yearly Meeting, for one thousand four hundred and eighteen members, or seven-ninths of the whole emigration. Of the remaining two-ninths, or four hundred and eight persons, two hundred and sixty-nine were from Virginia, twenty-five were from Maryland, forty-five were from Pennsylvania, and sixty-nine were from New Jersey. Some of the new meetings established in Ohio were practically the old meetings of the South transferred to northern soil.

Friends who had moved westward from Ohio settlements or who had come direct from North Carolina and Virginia were among the first settlers in the eastern part of Indiana, and very early in the century North Carolina Friends commenced to make settlements in southern and western Indiana. For the accommodation of these, three other Monthly Meetings were opened in 1807; and Miami Quarterly Meeting, composed of Miami, West Branch, Centre, and Fairfield Monthly Meetings, was opened at Waynesville, Ohio, Fifth Month twelfth, 1809. Three years later West Branch Quarterly Meeting, composed of four Monthly Meetings, was set off from Miami, and was opened Sixth Month thirteenth, 1812, to be held alternately between West Branch, Miami County, Ohio, and Whitewater, Richmond, Indiana. In the same year Baltimore Yearly Meeting authorized the establishment of Ohio

Yearly Meeting, which was opened at Mount Pleasant, Ohio, in 1813. Then followed the setting off of Fairfield Quarterly Meeting from Miami Quarterly Meeting in 1815; and from West Branch, Whitewater in 1817 and Blue River in 1819.

That portion of Indiana lying east of a line drawn from Fort Recovery in the northwest corner of Darke County, Ohio, to the mouth of the Kentucky River, was ceded to the United States Government, with a large extent of country elsewhere in the "Northwest Territory," at the celebrated treaty of Greenville, which was signed on the third of the Eighth Month, 1795. The treaty was made by General Wayne, on the part of the United States, with twelve of the Indian tribes inhabiting the then "Northwest Territory," and closed the disastrous Indian wars, which had been going on for several years.

Some settlements were soon formed in the southern portion of the territory then ceded, but as late as the year 1805 the country in the vicinity of the present city of Richmond, and in the present county of Wayne, near the northern boundary of this purchase, was an unbroken wilderness.

About the last of the Second Month, 1806, four young men, led by David Hoover, who were natives of North Carolina, but who had been residing for a short time in Ohio, searching for a home in this new country, started upon a section line, eight or ten miles north of Dayton, Ohio, and pursuing it westward about thirty miles through unbroken woods, came to the country upon the Whitewater River, a short distance above where Richmond now stands. It was then in its primeval untrodden state, covered with a dense forest of valuable timber.

These persons carried back with them glowing accounts of the new country, by which several Friends were induced to emigrate to it, in the Eighth Month of the same year, 1806. Amongst this number was Jeremiah Cox, who purchased and settled on the land upon which Whitewater Meeting House and a part of the city of Richmond now stand. He appears to have been a firm and consistent Friend, "diligent in the attendance of meetings, and in every good word and work," and had great influence in inducing Friends to emigrate to this vicinity, displaying much disinterested friend-

ship and kindness toward the early emigrants. In the fall of the same year, John Smith, formerly of Perquimans County, North Carolina, removed to the same neighborhood. He was an active and useful member of the Society of Friends. About the same time, in the fall of 1806, John Simpson, a minister from Philadelphia Yearly Meeting, paid a religious visit to the few Friends in the settlement and held a meeting in the cabin occupied by Jeremiah Cox. He was, no doubt, the first ministering Friend who visited Indiana, and appears to have left a very favorable impression upon the little congregation. After leaving Whitewater he went to visit a company of Shawnee Indians under the celebrated chief, Tecumseh, who were then encamped near Greenville, in Darke County, Ohio, about twenty-five miles to the northeast. We can better appreciate the hardship this devoted Friend must have undergone when we remember that to reach these few Friends he had to travel many miles through the wilderness, and that when there, he found the settlers recently arrived, living in small uncomfortable cabins, with very few of what we should consider the necessities of life about them.

It is believed that Friends first commenced holding religious meetings regularly, in this infant settlement, in the summer of 1807.

On the fifteenth of Seventh Month, 1807, William Williams, a minister from Lost Creek Monthly Meeting, Tennessee, in the course of a religious visit, arrived at Whitewater. We find the following entry in his journal: "Fourth day, seventh month, 15th, Rode to White Water, to the house of Jeremiah Cox, in the territory of Indiana. This was a new settlement, where a few families of Friends, who live together, have requested a meeting: had a meeting there next day. This was a time of deep travail of soul, and large gospel service; some in this place being too whole in their own minds to know that they have need of a physician to heal them."

The meeting appears to have been "indulged" by West Branch Monthly Meeting, Ohio, in the following month, by which time it is thought there were about eighty-four Friends, old and young, in the neighborhood. The first meeting held under the "indulgence"

is believed to have been attended by about thirty-five members. It was held as an indulged meeting until the establishment of the Monthly Meeting in 1809. The meetings were held in a cabin belonging to Jeremiah Cox, which stood near his residence, and was fitted up with rough benches for the purpose.

After this date emigration into the neighborhood was constant and rapid, and many Friends, mostly from North Carolina, removed and settled here. In the fall of 1808 a new meeting house, about twenty-four feet square, was built of logs, a little west of where the present old meeting house stands, near the southeast corner of the old graveyard. This building, with an addition of about the same size afterwards made to it, continued to be used until the old meeting house was built for the accommodation of the Yearly Meeting in 1821. It was not finally removed until 1827. It is thought that about two hundred and forty-eight Friends, old and young, resided in the neighborhood when the new house was built.

Stephen Grellet paid them a religious visit about this time. After leaving Whitewater, accompanied by a young Friend from the neighborhood as a guide, he went by an obscure path through the wilderness to West Branch, in Ohio, about forty miles distant.

In those days there appears to have been much good will and fellowship existing amongst Friends. Most of them were in poor circumstances, and it required all the exertion of which they were capable to clear away the forest and procure the necessities of life. A sense of mutual dependence rendered them kind and hospitable.

Being entirely inland and with no improved roads, their nearest point for procuring salt, iron, and such articles as were essential was Cincinnati, about sixty miles distant. The difficulty and expense of transportation added greatly to the cost; and the same cause rendered the few articles they had for sale of little value. Hence, for several years after the first settlement, but little money was found amongst them, and in their experience was exemplified the problem of how nearly a family or community can live upon its own resources, without much connection with the rest of the world.

On the 30th of Ninth Month, 1809, the first Monthly Meeting

was held in the aforesaid house, and called Whitewater. It was established by Miami Quarterly Meeting, then subordinate to Baltimore Yearly Meeting, and was the first established meeting of Friends in Indiana. This was several years before the town of Richmond was laid out.

It is believed that about two hundred and sixty-five Friends, old and young, resided in the neighborhood at that time.

The emigration to Indiana was large, and as Friends, in whatever part of the territory they settled, had their certificates addressed to Whitewater Monthly Meeting, its records show the receipt and acceptance of a large number for the first few years after its establishment.

So rapid was this immigration that in two decades five large Quarterly Meetings, embracing more than twenty Monthly and numerous other subordinate meetings, were formed for the accommodation of these settlers. These emigrants were largely from the Carolinas, Georgia, Tennessee, and Virginia. They had not, however, resided long in the States farthest South, many of the older ones having been born in northern Virginia, Maryland, or Pennsylvania.

The Concern for a Yearly Meeting.

By 1812 the demand for a Yearly Meeting for the convenience of the Friends in the West was so pressing that Baltimore Yearly Meeting authorized one for the people in Ohio and Indiana, to be called Ohio Yearly Meeting. This was opened at Mount Pleasant, in eastern Ohio, in 1813. This now became the center for the continued development of Friends' Meetings in western Ohio and Indiana. Up to that time two Quarterly Meetings, with their subordinate meetings, had been set up by Baltimore Yearly Meeting within the limits of the future Indiana Yearly Meeting. They were Miami, opened at Waynesville, Ohio, in 1809, and West Branch, Miami County, Ohio, in 1812. The increase of meetings continuing, two other Quarterly Meetings were added by Ohio Yearly Meeting, namely: Fairfield, in 1815, in Highland County, Ohio, and Whitewater at Richmond, Indiana, in 1817. In this year these four Quarterly Meetings began agitating for a division

of Ohio Yearly Meeting and the establishment of one in their midst for their own convenience. Though they were fully united in their request, the Yearly Meeting judged the matter premature, and the subject was dropped until 1820. In the meantime Blue River Quarterly Meeting, in southern Indiana, was approved by Ohio Yearly Meeting and was opened in 1819.

Early in 1820 conference committees from these five Quarterly Meetings met and agreed upon the same proposition, substantially, as before, namely, that the Yearly Meeting asked for should be for Friends in western Ohio, Indiana, and Illinois and should be named Indiana; to be held at Richmond, Indiana, the first Second day after the first First day in the Tenth Month. This proposition, being united with by the respective Quarterly Meetings interested, secured the sanction of Ohio Yearly Meeting at its session in 1820. The five Quarterly Meetings were now directed to raise stock to the amount of $200 for the use of the new Yearly Meeting, ordered to be opened at Richmond, Indiana, the following year.

Committees from the Quarterly Meetings interested now met "to take into consideration the subject of preparing for the accommodation of Indiana Yearly Meeting." They agreed to propose to the respective Quarterly Meetings that 8,000 feet of ash or oak, and 4,000 feet of poplar plank, one inch and a quarter thick, be procured for the purpose of erecting a temporary shed at the east end of Whitewater Meeting House, sixty feet long, and forty feet wide, and that $200 be raised to defray the expense thereof."

The plan proposed, being sanctioned by the Quarterly Meetings, Whitewater Quarterly Meeting appointed a treasurer to handle the building fund, and a committee to procure the plank and superintend the construction of the shed.

First Annual Session.

The preparation completed, the new meeting met at the time and place agreed upon, as the following opening minute shows: "Indiana Yearly Meeting for the states of Indiana, Illinois, and the western part of Ohio, opened and held at Whitewater, the eighth day of Tenth Month, 1821, agreeably to the request of the several

Quarterly Meetings constituting the same, and united with by Ohio Yearly Meeting."

Since that time Indiana Yearly Meeting of Friends has been regularly held at Richmond, Indiana, except one year at Marion, Indiana, in 1903. During these one hundred years its growth and development have been maintained, and though four other Yearly Meetings have been set off from it in that time, whose membership now aggregates nearly 40,000, it still holds the first rank in number of members among all the Yearly Meetings of Friends in America, and is exceeded in this respect only slightly by London Yearly Meeting.

At the first session of Indiana Yearly Meeting arrangements were made for erecting a substantial and commodious house for its meetings. The plan, as finally agreed upon and carried out, provided for a brick house, sixty feet wide and one hundred feet long, with side walls twenty-five feet high. There were to be a gallery, or second-story floor, over about half of the house, and a plank partition, with movable shutters, dividing the house into two rooms of about equal size. This building was located on ground adjoining the original Whitewater Meeting House, then adjacent to the town of Richmond, Indiana, on the northeast, but now in the north part of the city. The cost of the building was about $6,100.

This house served as the meeting place of Indiana Yearly Meeting till 1878. Since that time it has met in the present Yearly Meeting house, except in 1903, when it met at Marion, Indiana, and in 1920, at Earlham College.

All the members of the new Yearly Meeting were but recent settlers in a wilderness country, and most of them in limited circumstances, and as their time had been fully occupied in clearing away the forests and procuring the necessities of life, they had but few comforts about them. Nearly all the members, both men and women, who came from a distance, traveled on horseback. The roads were but little improved and in many places were almost impassable. Most of the Friends in the vicinity lived in cabins or other small houses, but their hospitality was unbounded, and such as they had was freely shared with their brethren from other

places. The number which some of them entertained would seem almost incredible at the present day, notwithstanding many were obliged to lodge in barns, and others to go several miles off to the surrounding settlements. No hotels of sufficient size to accommodate large numbers of persons were found in the vicinity. No compensation was expected or received by Friends, and others in the neighborhood, who entertained Friends from other parts of the Yearly Meeting. One who was present said: "There was nothing but harmony at that time amongst Friends, and all met with one accord in one place."

A plan for a Yearly Meeting House was adopted, and three Friends—Jeremiah Cox, Samuel Charles, and Thomas Roberts—appointed "superintendents of the work," and a committee, consisting of two Friends from each Quarterly Meeting, was appointed "to correspond with the managers."

In reference to the labors of Friends for the Christianization and civilization of the Indians, the meeting united in judgment "that the subject under the present aspect of things is too interesting to be suffered to fall to the ground," and a "corresponding committee of men and women Friends" was appointed to correspond with the committees of Ohio and Baltimore Yearly Meetings in the like concern, with the restriction that "the committee thus appointed have no power to make requisitions of a pecuniary nature on the members of the Yearly Meeting."

Several members were appointed to constitute "a standing committee on the subject of the people of color" and the several Quarterly Meetings were directed to appoint a suitable number of Friends to unite with and be members of that committee. The foundation was thus laid for those standing committees which have since been continued with so much usefulness to Indiana Yearly Meeting.

On the subject of spirituous liquors, the following minute was adopted: "The subject of Spirituous liquors coming weightily before this meeting, the minds of Friends were brought under a deep exercise, and many pertinent remarks were dropped, and Friends encouraged to the support of our testimony against importing, vending, distillation, grinding of grain, or the unnecessary use of

that destructive article, and Quarterly and Monthly Meetings directed and feelingly desired to give the subject its due weight, and report thereon to the meeting next year."

The meeting adjourned after a session of five days. The following is a copy of the minute of adjournment: "Favored in this, and also in the preceding sittings of this our Annual Assembly with the company of several distant brethren, and also with a good degree of brotherly condescension, under the present solemnity, the meeting concludes to meet again at the appointed time next year, if consistent with the Divine Will."

Original Quarterly Meetings.

Some study of the original Quarterly Meetings and those later set up will help us to visualize the expansion of Indiana Yearly Meeting, and also its later contraction by the setting off of four other Yearly Meetings.

Indiana Yearly Meeting started in 1821 with five Quarterly Meetings, namely: Miami, Ohio, 1809; West Branch, Ohio, 1812; Fairfield, Ohio, 1815; also Whitewater, 1817, and Blue River, 1819, in Indiana. To these were added the following: New Garden in 1823; Westfield in 1825; Centre, Ohio, in 1826; White Lick, 1831; Alum Creek, Ohio, 1835; Bloomingdale, 1836; Spiceland, 1840; Fairmount, 1841; Salem, Iowa, 1848; Union, 1849; Thorntown, 1852; and Pleasant Plain, Iowa, 1854; making the number seventeen.[2] In 1856 Alum Creek, Ohio, at its own request, was joined to Ohio Yearly Meeting. In 1858 Western Plain (later named Bangor) and Red Cedar (later named Springdale) Quarterly Meetings in Iowa were established, increasing the number to eighteen; but in the same year Blue River, 1819; White Lick, 1831; Bloomingdale, 1836; Union, 1849, and Thorntown, 1852, were set off to constitute Western Yearly Meeting, reducing the number to thirteen. To these were added South River (later named Ackworth), Iowa, in 1860, and Springdale, Kansas, in 1862, making fifteen. Iowa Yearly Meeting set up in 1863 took away Salem, 1848; Pleasant Plain, 1854; Western Plain and Red Cedar, 1858, and South River, 1860, leaving ten.

[2] In the state of Indiana where not otherwise specified.

The addition of Wabash in 1865, Walnut Ridge in 1867, Cottonwood, Kansas, in 1868, Spring River, Kansas and Missouri in 1869, Hesper, Kansas, in 1870, and Marion in 1872, made the number sixteen. But in 1872 the four Kansas Quarterly Meetings—Springdale, 1862; Cottonwood, 1868; Spring River, 1869, and Hesper, 1870—were set off for Kansas Yearly Meeting, leaving the number twelve. To these were added Winchester in 1874, Vandalia (now Penn), Michigan, in 1887, Dublin in 1888, Van Wert, Ohio, in 1889, and Long Lake, Michigan (now Traverse City), and Eastern, Ohio, in 1892, raising the number to eighteen. Three of these—Miami, 1809; Fairfield, 1815, and Centre, 1826—all in Ohio, were organized into Wilmington Yearly Meeting in 1892, reducing the number of Quarterly Meetings in Indiana Yearly Meeting to fifteen. Puget Sound, in Washington, and Portland were established in 1907, but Westfield was united with Whitewater in 1913, leaving the present number sixteen.

In 1821 Ohio Yearly Meeting organized Indiana Yearly Meeting with two Quarterly Meetings in Indiana and three in western Ohio. All these still exist without change of name, three of them forming the greater part of Wilmington Yearly Meeting and one of them a part of Western Yearly Meeting.

It is not known how many members constituted Indiana Yearly Meeting at its opening. In 1827, just before the Hicksite separation, a committee of the Meeting for Sufferings reported there were 13,945. Since its opening in 1821 it has established thirty Quarterly Meetings in six States, making thirty-five that have belonged to it. One of them at its own request was joined to Ohio Yearly Meeting; five were taken to constitute Western Yearly Meeting in 1858, with about 7,000 members, leaving 13,000; five to constitute Iowa Yearly Meeting in 1863, with about 6,500 members, leaving about 10,000; four to constitute Kansas Yearly Meeting in 1872, with 2,500 members, leaving 14,700; and three to constitute Wilmington Yearly Meeting in 1892, with 5,421 members, leaving 17,147; and there remain sixteen, in five States, numbering this last year 17,328 members. The number left each time after setting off a Yearly Meeting was greater than that of any other Yearly Meeting in America.

Clerks of the Yearly Meeting.

The sessions of Indiana Yearly Meeting have been directed by a strong group of men, who have served as presiding clerks and who, it can readily be recognized, were leaders in the church. During the century thirteen men have occupied this responsible position as follows:

Benjamin Hopkins served as the first clerk in 1821 and also in 1823 and 1824. George Carter, assistant clerk in the first session, served as clerk in 1822.

James Pegg occupied the clerk's chair in 1825 and 1826, and he was followed by Elijah Coffin, a man of great influence in the Society, who was clerk for thirty-one consecutive years, from 1827 to 1857, inclusive. He was followed by his son, Charles F. Coffin, who presided over the sessions for the next twenty-seven years, 1858–1884, inclusive. This is certainly a remarkable record for a father and son to have served in this capacity for 58 years.

Allen Terrell was clerk for six years, 1885–1890, with the exception of the latter sessions of 1887, when Levi Mills served in his stead; Ellwood O. Ellis for thirteen years, 1891–1903; Timothy Nicholson, eight years, 1904–1911; Robert L. Kelly, five years, 1912–1916; Ancil E. Ratliff and David M. Edwards, one year each, 1917 and 1918 respectively; and S. Edgar Nicholson since 1919.

During the century of its existence Indiana Yearly Meeting has held a very prominent place among the Yearly Meetings of America, and in the life of the State of Indiana.

Friends and Slavery.

Since slavery had been one of the chief causes for the Quaker movement to the Northwest, it was only to be expected that Friends would maintain their interest in that subject. There was not a year from the establishment of Friends in the Northwest until the slaves were freed that the great issue was not officially called to their attention in the annual query asking whether Friends bore a testimony against slavery. Committees were appointed on "concerns of the People of Colour." The legislatures of the States formed from the Northwest Territory were frequently petitioned

on the subject of the so-called "Black Laws." The Friends officially memorialized Congress frequently on the subject of slavery and they were especially emphatic in their opposition to the admission of Texas. Their most immediate labors on behalf of the slaves were exerted, however, in the activities of the Underground Railroad. One Friend assisted three thousand negroes northward, and another expressed regret that he had only had the opportunity of assisting two thousand seven hundred, when the Emancipation Proclamation was issued.

While Friends in the Northwest were a unit in their opposition to slavery, yet they could not agree as to the best method of accomplishing the desired end. Hence in 1843 occurred a separation in the church, the conservative element standing for gradual emancipation and the development of a healthful public sentiment against the system, and the radical element demanding the immediate abolition of slavery.

One can not leave this phase of the subject without mentioning Charles Osborn, who in 1814 organized the first Manumission Society in the South. In 1817, at Mt. Pleasant, Ohio, he established the first anti-slavery paper, which was followed in 1821 by the "Genius of Universal Emancipation," edited by Benjamin Lundy, another Friend, who had been interested in publication by Charles Osborn.

Three anti-slavery papers were issued by Friends at Newport (Fountain City), Indiana, during the Forties, and these, no doubt, exerted quite an influence. Levi Coffin's home here was known as the Union Station of the Underground Railroad, and because of his unusual and successful efforts in this movement he was called the President of the System. While, as a rule, Friends preferred to exert themselves as a religious body rather than through immediate political channels, yet their influence was felt directly. The final status of slavery in Indiana was determined after a long and vigorous contest, in every stage of which the Friends were a factor after they had entered the territory. They were a determining factor in the campaign of 1810 when the anti-slavery forces triumphed in the election of a representative to the United States Congress. They expressed themselves by petitions, and through

one of their members who was a delegate, in the first State Constitutional Convention. It is worthy of note that Edwin M. Stanton, of Ohio, came of a long line of Quaker ancestry, as did George W. Julian, of Indiana.

Theodore Clark Smith says in his *Liberty and Free Soil Parties in the Northwest,* concerning the election of 1844: "In Indiana the anti-slavery counties are those in which the Quakers lived. . . . There were New Englanders in the State but they were as yet not waked up." A study of the election returns of the State shows that as a rule those counties which contain a large number of Quakers were Republican, and there is no doubt that the question of slavery was the powerful force in causing the Quakers to become Republicans. The same reforming characteristics caused many of the Quakers to ally themselves with the Prohibition Party when it was organized, and the forerunner of the national Woman's Suffrage organization was organized among Friends in Wayne County. From the first, Indiana Yearly Meeting has given much care and aid to the colored people. During the Civil War and days of Reconstruction, Friends were very active, and this interest has been maintained and particularly crystallized in the support of Southland Institute, Arkansas.

Educational Efforts.

In the early history of the State of Indiana illiteracy was alarming, but the Friends had schools organized while Indiana was still a territory and they later developed a system of schools which set a standard for the system of public education established later. As a result of close supervision and the home training of Friends' children, the moral standard of these schools was very high and they were largely freed from the roughness and rowdyism which brought many a school-master in the early half of the nineteenth century to grief and failure.

By 1850 the Friends had worked out a regular system of education for their children. Practically every community had its subscription school, which was under the supervision of the local meeting. Owing to local conditions it was not advisable for each school

to offer advanced work, but there were in each community a few pupils who wished to take more advanced work. As a result, certain schools were established which offered both elementary and more advanced courses. These schools correspond to and later became modern high schools. As shown by the Yearly Meeting reports on the subject of education, there were in 1840, within the limits of the Yearly Meeting, 7,651 children of school age, and of this number only 319 were not in school, or about one in twenty-four. In the same year, according to Boone's *History of Education in Indiana,* one-seventh of the population was illiterate.

The school legislation in Indiana for thirty years had accomplished very little and this condition of education was arousing much public sentiment. After a hard political struggle a system of free schools was established by the State in 1848, but difficulties were encountered and very little was accomplished, especially along the lines of advanced education. The first attempt to establish a public high school in Indiana was in Evansville in 1850, while the Friends, by 1850, had twelve well organized schools doing advanced work which would compare favorably with our modern high schools. By 1867 eighteen public high schools had been opened, but some of these had been discontinued because of lack of funds, while by the same year Friends had established twenty schools with advanced courses.

By 1832 the Friends were considering definite plans for a denominational college. These plans resulted in Earlham College, which was opened in 1847. In 1845 a Manual Labor Institute was opened at Bloomingdale, in western Indiana. Influential Friends played a very important part in securing the establishment of a State institution for the training of public-school teachers. All these facts are the more significant when the relatively small number of Friends is taken into consideration.

Philanthropy and Peace.

One of the leading characteristics of the Friends as a Society has been their deep interest and activity in philanthropic and charitable work. This interest has been directed toward the Indians, negroes, and the pauper and criminal classes.

The Friends of Baltimore Yearly Meeting began an active campaign in behalf of the Indians in the Northwest territory about 1795. Special care was extended to the Indians in Ohio and Indiana, and from that time forward a direct and permanent interest in the affairs of the Indians in the Northwest was maintained. Indiana Yearly Meeting, as soon as it was organized, assumed its share of the responsibility for this important work. This interest found expression in the work carried on very early at Ft. Wayne, Indiana, and Wapakoneta, Ohio, and later in the work of White's Institute, and among the Indians west of the Mississippi River.

While Friends have been very active in prison reforms since the days of George Fox, who had occasion to recognize the need of prison reform, no organization of Friends has officially undertaken the work except in Indiana. The first committee was appointed in 1867 and it is no exaggeration to affirm that their action was largely responsible for the establishment of the Boys' Reform School in 1869, of the Woman's Prison in 1873, and of the Indiana Board of State Charities.

In 1819, when Jonathan Jennings was Governor of the State, when James Monroe was President of the United States, and Abraham Lincoln was a ten-year-old boy in southern Indiana, fifty-seven men, of whom thirty-nine were Quakers, met at Salem, Indiana, and organized the Salem Peace Society. A descendant of one of these Quakers was for many years General Secretary of the American Peace Society and made many trips abroad in the interest of peace and international arbitration. The son of another in 1878 made a visit to St. Petersburg to lay before the Czar a memorial praying for exemption from military duty of all Russian subjects who had conscientious scruples against war, and urging upon the Czar the adoption of arbitration as a substitute for war.

The position of Friends in Indiana during the recent world crisis, their support of the reconstruction work in Europe, coöperating with the American Friends' Service Committee, and their present stand concerning disarmament is too well known to call for further discussion here.

Schools for scriptural instruction were early encouraged by

Friends of Indiana Yearly Meeting and soon after its establishment some such schools were begun. In 1859 the Yearly Meeting appointed a "General Committee on First Day Scripture Schools" and this phase of the church work grew in importance as the years passed by.

The Central Book and Tract Committee was organized in 1850 as the successor of the Indiana Bible Association of Friends of Indiana Yearly Meeting which was organized in 1831. Elijah Coffin was clerk of this first organization and apparently served in that capacity until the appointment of the Central Book and Tract Committee. He then became Secretary of that until his death in 1862. The work of this committee grew to large proportions in a few years and still remains an important feature of the work of Friends.

Organized Home Mission work was begun by the Women Friends in Indiana Yearly Meeting in 1866, and in 1873 the whole Yearly Meeting united in the work which has been continued to the present time. The Foreign Mission work started as a small voluntary association in 1868, this organization sending two missionaries to Mexico in 1871. This work was accepted by the Yearly Meeting in 1874. The Women's Foreign Mission Board was organized in 1883 by the Women of Indiana Yearly Meeting. With the organization of the American Friends' Board of Foreign Missions in 1892 the Yearly Meeting gave its support to the work of this Board.

While the opposition of Friends to human slavery led them to join their efforts in its overthrow, so later their stand as a temperate people caused them to identify themselves with all honest efforts in support of total abstinence from narcotics and intoxicants. These efforts have been promoted by official committees on temperance and prohibition and it is significant that all of our temperance legislation in Indiana has been championed by Friends, and the four principal laws have carried the names of Indiana Friends as sponsors. Friends in Indiana have made their influence felt in politics both in the State and the Nation by their official petitions and memorials, their concerted action in communicating

their convictions to their representatives, and the actual official positions which members have held in governmental affairs.

By the middle of the nineteenth century the Society began to show evidences of decline due partly to the fact that the rigid rules concerning marriage, dress and address, etc., were resulting in the loss of many members. During the Fifties a few ministers saw a vision. The doors were opened wider that others might see, by these ministers traveling extensively and telling the story in a new way. Among these were Enos Pray, Lindley Hoag, Jeremiah Grinnell, Elwood Osborn, Sybil Jones, and others. Following these came younger ones, Spirit filled, who entered into the work as evangelists with great zeal and enthusiasm. As a result of these efforts, the membership was greatly increased, meeting houses deserted were again occupied, and the church entered upon a new era. Out of this movement arose the pastoral system and congregational singing in the Society of Friends. While some of the members were much disturbed and some even separated, yet most of the membership fell into line and united with the new policy. Among the evangelists of this period were John Henry and Robert W. Douglas, Dougan Clark, David B. Updegraff, Micajah Binford, Myron T. Hartley, Allen Jay, Luke Woodard, Nathan and Esther G. Frame, Caroline Talbot, Esther Tuttle Pritchard, Mary Moon Meredith, and others.

The year 1887 is significant in the history of the Society of Friends as a whole because it marks the first step in the development of a central organization of American Friends. That year is of particular interest in the history of Indiana Yearly Meeting, since the invitation to the first Friends' Quinquennial Conference was sent out by Indiana Yearly Meeting and the Conference met in the Yearly Meeting house of Indiana Yearly Meeting, where all except two of its subsequent sessions have been held.

It is not easy for us to picture to ourselves the circumstances and conditions of our forefathers one hundred years ago, or to understand the mental point of view from which they looked at those circumstances. To move a family, generally with young children, hundreds of miles over hills, mountains, and rivers, and through forests, by new and rough roads, and often having to camp

out in all kinds of weather, and be liable to sickness without medical attention or necessary comforts and appliances, required courage and determination, patience and endurance, seldom manifested or called for now. A journey from Maryland or Virginia that can now be accomplished in fifteen hours with every comfort used to take four to six weeks of hard traveling. What wonder that strong characters were developed as they pressed through and triumphed over such difficulties!

Another contrast that strikes one in reading over the minutes of the meetings one hundred years ago is the long and careful deliberation before any definite action was taken. An important subject like the setting up of a new meeting was "continued under consideration some time longer," from Monthly Meeting to Monthly Meeting, or from quarter to quarter, or from year to year. Perhaps the slowness of travel tended to slowness of thought and made it seem quite natural to take a long time to reach a decision.

The parent meetings were on the Atlantic slope; trade and commerce, like the rivers, ran East, and currents of thought and traditional feelings and customs ran that way. On the other hand, those on the western slope had to face new emergencies and responsibilities which developed originality and strength.

The outward conditions tended also to influence the spiritual life. It was easy to get out of old ruts and to adopt new methods, to look at truth from another point of view, and to express it in new and fresh terms.

To the early Quaker, holiness was his daily walk. It was his daily speech, his dress and address, his worship, his every thought and act. The Quakers of Indiana in their quiet way seem to have exerted an influence quite beyond what might have been expected of them as far as numbers are concerned.

The Society has had a great past; the future may be equally great if Friends are prepared to meet the conditions that confront them.

HARLOW LINDLEY.

REPORT OF THE PRESIDENT OF THE SOCIETY.

Presented at the Annual Meeting, in Philadelphia, 11 mo. 27, 1922.

As was announced at the Summer Meeting, this Society has at last a local habitation at 142 N. 16th St., and its name is in gilt letters on the front door. The Friends' Library Committee gave space for a desk and shelves, and most important of all is that, in the fireproof room upstairs, space will be granted for the safe-keeping of any valuable papers given to the Society. Do not forget this.

Last year you remember there was considerable consideration given to the possibility of taking into our care the Wakefield property at Logan. It was finally decided to decline and to concentrate our attention on historical research.

Sarah E. P. Mickle was appointed at the last Annual Meeting as our Representative to the State Federation at Harrisburg. Your President accompanied her, and both found it a pleasant and inspiring occasion. The leading thought was expressed by the retiring President that it is the duty of historical societies "to stir up history by making the past a vital and forceful power to those about us, for we must gain inspiration always from those gone before and face new problems with the vigor of old life history."

Through agreement by correspondence we are working in closer coöperation with the Historical Society of English Friends by the exchange of Notes and Queries of their Journal with those of our Bulletin, and in any other way which seems suitable.

The membership of our Society is now about 400, a gain of about 25 over last year—that is, there were 42 new members and 17 deaths and resignations. The Society has met with loss in the death of James Emlen, of Germantown, one of the Founders, and always an interested member of the Council, and in earlier years its Secretary.

The Index of ten years of the Bulletin reported in progress last year is now complete. This was a big work, done at considerable expense, but well worth it, for it makes accessible for students all the material in those volumes much of which has never

been printed before and which was so carefully collected for ten years by Prof. Allen C. Thomas.

It is a pleasure to announce that Prof. Rayner W. Kelsey has accepted the office of Editor for another year with a Consulting Committee, consisting of Amelia M. Gummere, Elizabeth B. Jones, and Arthur N. Leeds.

So many members responded to the invitations to our two delightful excursions that it hardly seems necessary to dwell on them except for record, as we have such pleasant memories of both occasions. Buckingham was ideal—the day—the rare old Meeting-house—the hospitality of the host and hostess, Mr. and Mrs. Henry D. Paxson. The story of the meeting-house, as told so ably by the former, appeared in the last number of the BULLETIN.

Nature again smiled on the courteous hospitality of a member when we accepted the invitation of President and Mrs. Aydelotte to visit Swarthmore College, 10 mo. 21, 1922. A valuable exhibit was carefully arranged and explained by Albert Cook Myers in the library, where our Vice-President, Charles F. Jenkins, welcomed us; then came a short walk to see the home of Benjamin West and a choice collection of his sketches and paintings, and to hear a brief address by Alfred M. Brooks, Professor of Fine Arts in Swarthmore College. Following this came a walk over the beautiful grounds to the President's house, where President and Mrs. Aydelotte gave hearty welcome and had tea served which added to the sociability. As we studied the interesting exhibit I dreamed of a wheel, with our little Society as the hub, and one half of the wheel was formed by the historical interests of Swarthmore College and the other half by the historical interests of Haverford College, each half independent in itself, but circling around the center—or changing the comparison, our Society can stand as a form of clearing house for all historical interests of Friends.

Do you say this sounds rather conceited on our part? Not at all, for in our membership we include the President of Swarthmore and the President of Haverford. The editor of our BULLETIN, a magazine of which we have reason to be proud, is Professor of History at Haverford College; in fact, the membership includes many who are authorities on historical subjects.

A very short notice celebration occurred on 11 mo. 24, 1922, when the chiefs representing four Indian tribes came to Philadelphia for conference and good will. In the very short time allowed your President notified all of the Council she could easily reach by telephone. The event was impressive. Chief Justice Schaeffer, representing the Governor, welcomed them in the east end of Independence Hall and Chief Shenandoah of the Oneidas responded. He particularly emphasized the need of coöperation, and mentioned the fact that in Pennsylvania the Indians had received fair play. The chiefs were all in native dress and looked most picturesque. They were an educated group of men.

Following this all walked to Second and Walnut Streets, where the Indians, on the ground granted to their forefathers by John Penn in 1755, went through the ceremony of smoking the pipe of peace, and Rev. Red Fox, of the Blackfoot tribe, petitioned the Great Spirit in earnest words of prayer. It seemed as though we had gone back two hundred years, but in reality we were joining the past two hundred years to the future, with a prayer and a pledge for peace and good will.

Lucy B. Roberts.

THE ANNUAL MEETING.

Aside from the President's report, printed above, there was the usual routine business. The Treasurer's report showed a balance of only $37.89 in the General Fund, much less than usual on account of the expense of the General Index. Officers were elected for the ensuing year as indicated on page 2, above.

Regret was expressed that Mary S. Allen felt, on account of other duties, she could not continue in her position as Treasurer of the Society. A resolution was passed thanking her for her long and faithful service in that capacity.

Amelia M. Gummere gave an interesting description of "John Woolman's Ledger, B, 1753," recently rescued from oblivion at a sale of old books in Bucks County, Pennsylvania. Among other things it shows that Woolman had quite a little lending library, including works by such writers as Eusebius, Everard, Erasmus,

and Behmen. A list of the books is given and the names of persons to whom they were loaned.

Albert Cook Myers gave some further account of the Indians who visited Philadelphia recently, as mentioned in the President's report, above.

As no record of Albert Cook Myers's account is available, the following is presented, which is from a newspaper account, with some revision:

The chiefs were Chief Shenandoah, of the Oneidas; Chief Mountpleasant, of the Tuscaroras (both of the six nations); Chief Strong Wolf, of the Ojibways, and Chief Red Fox, of the Blackfeet. With them came two squaws—Gladys Ganloquidgeon, of the Mohicans, and Mrs. White Cloud, of the Mohawks.

After being entertained in the morning by the Colonial Dames at "Stenton," the house of James Logan, secretary of William Penn, who frequently entertained the Indians when they entered Philadelphia as delegates, they proceeded to City Hall. Their coming had been heralded by Boy Scouts of Montgomery and Delaware Counties, who in relays brought the message on parchment to Mayor Moore.

From City Hall the scene was shifted to Independence Hall, the Boy Scouts carrying the message of the chiefs' arrival to the Governor's representative, Justice Schaeffer, of the Supreme Court. Here they were introduced by Isaac C. Sutton, of the Committee of Arrangements, and addressed by the Justice and by Penn-Gaskell Skillern, Jr., eighth in descent from William Penn. Seven of the direct descendants of William Penn sat on the front seat.

Chief Shenandoah told of the wampum belt for the tract of land on Second Street, alleging that it is still in the possession of the Oneida tribe, and how the proof of the existence of the tract has been handed down from generation to generation.

The party then went to the Indian Reservation in Second Street, where a wigwam had been erected. The pipe of peace was smoked under the leadership of Red Fox; and William Penn-Gaskell Hall, seventh in descent from William Penn, responded to the speech of Mountpleasant.

The Indian Reservation is said to have been presented to Chief Hendrick, of the Six Nations, when he visited Philadelphia in January, 1755, at which time he had a conference with the Governor of the Province with respect to the Indians and the Connecticut claims to Northern Pennsylvania.

At that time, it is claimed, John Penn, son of Richard, and grandson of William Penn the Founder, was living in a house near the tract in question and gave the Indians part of his lawn in appreciation of their friendship.

THE DIARY OF JOHN SMITH.

In 1904 I edited and issued the Diary of James Logan's son-in-law, John Smith, of Burlington and Philadelphia, under the title, *Hannah Logan's Courtship*. At that time three of the volumes of the original manuscript eluded my search. Last November, however, I found these missing parts. Bound in limp paper, and in the hand of John Smith, they are as follows:

"No. 1," 11 mo. 1, 1745–6–10 mo. 31, 1746. (Size 8 x 12¾ inches, 41 pages.)

"No. 7," 10 mo. 12, 1748–3 mo. 19, 1749. (Size 4⅛ x 6¼ inches, 59 pages.)

"No. 8," 3 mo. 20, 1749–10 mo. 19, 1749. (Size 3¾ x 5⅞ inches, 96 pp.)

These unpublished portions of the Diary are of such value that they should be put into print as a supplement to what has already appeared. If the cost of transcription and publication could be borne, I should be glad to bring out these newly discovered parts of the Diary.

Here is an entry of particular interest, which has to do with the earliest known theatrical performance in Philadelphia:

1749 "6 mo. 22. 3. A NE. wind & very Raw—were at Meeting. M. Holland & M Yarnal preached & Joyce Benezitt prayd . . . Jos: Morris & I happened in at Peacock Biggers, & drank Tea there & his daughter being one of the Company who were going to hear the Tragedy of Cato Acted it Occasioned some Conversation in w^{ch} I Expressed my sorrow that any thing of the kind was Encouraged & C^{a}."

Albert Cook Myers.

1300 Locust Street
Philadelphia
2: II: 1923

LETTER FROM HELENA SCHLATTER TO STEPHEN GRELLET.

(The following letter is kindly supplied to the Bulletin by Amelia Mott Gummere. The translation from the German is by Dr. Adolph Gerber, of Munich, Germany. It has not been possi-

ble yet to determine Helena Schlatter's place of residence, nor her probable connection with the family of Michael Schlatter (1716–1790), the famous Reformed Church preacher and missionary to Pennsylvania, who was born in St. Gall, Switzerland. Stephen Grellet visited this part of Switzerland in First Month, 1820.

The reference to Stephen Grellet's companion is to William Allen. The letter reflects the high evangelical fervor of Stephen Grellet's ministry, and indicates the great impact of the message upon his hearers.—*Editor.*)

[Address:] To the beloved friend
Grelett
by enclosure

March 5, 1820.

Dear, forever beloved friend and brother:

Since your short blessed stay with us, my heart feels anew united with you in our Lord Jesus Christ, but also *deeply* ashamed of my lagging behind, my pusillanimity, my timidity though He calls to me: "Do not fear, only believe!" You, beloved one, have encouraged me anew through His grace only to remain in *Him* that I may bear fruit in His honour. O! do pray for me fervently that *only He* may live in me and I have no longer any other will than His. This absence of will is a source of tranquillity and strength. I have experienced it already so often and yet His long-suffering love must still bear with me in great patience. You have given me much comfort by entering so fully into my feeling that the poor sick body so often cramps and binds the spirit, and that the Heavenly Physician so often uses this very fire of purification for my recovery. I rejoice that He knows me through and through, my powerlessness and indigence, but also my thirst to live, to suffer, to die only for Him. The days of my life are hastening towards their close. Hence I should like so much to live the time which I still live in the flesh, in the faith of the Son of God, who has loved me and given Himself for me, and I keep beseeching that He may deliver me from *all* creatures, even from *myself,* and purify, cleanse, hallow me according to His will until I am *quite* as He would have me. Hence my way is bound to go through manifold

suffering, but His wisdom weighs to the weak child every grain and adds the strength to bear. I have to extol His unspeakable mercy and shall sometime lie at His feet as an everlasting monument of His grace.

Now I am rejoicing in your love and prayer on my behalf, as in a great gift of God for which I shall duly express thanks only in our native land [*i.e.* Heaven]. There I hope to see you again with our Head and Saviour who unites *all* scattered children of God, even the least and poorest, within Himself.

My beloved children, who by your visit were also touched afresh by the love of the Lord, and consecrated their hearts to Him anew, commend themselves with undying love to your fervent prayer, quite especially my beloved only daughter, who has been filled with deep affection for you and through you now feels united with the Lord and all His beloved ones. Indeed this young plant is growing up in a feeble frame amongst *many* privations and sufferings to the joy of herself and my Lord. I can confidently leave her to Him, [although] I must leave her also as an orphan behind me. She knows and loves Him. Hence she cannot fail to get on. Not a small sacrifice is asked of me by the Lord at present in as much as this month my beloved son Daniel must visit the Frankfurt and Leipzig fairs with his employers and then will be absent for 3 months. I gladly grant him the enjoyment since he can see and enjoy dear children of God in all places although it will be a great privation for me and my dear Clara and perhaps entail much suffering for my poor eldest son. Yet it is the will of the Father and I am praying that He may teach me in this case also what he wants. This is now an occasion when I shall divert my confidence also from the dearest one and rest it alone on Him. May He be merciful to me and accompany this beloved one everywhere. May He hear also my motherly supplication for my beloved youngest son and help him through the Holy Spirit to obtain a new birth and may He grant me wisdom in speech and silence, and strength to wait until his hour comes. Help me to live, you friend of God, that the name of God may be glorified in us all.

In spirit I am accompanying you everywhere on your blessed journey, which will bear much fruit in honor of the Lord, and beg

you to remember us to all children of God wherever you go and bless them in the name of all of us, especially your beloved one when the Lord leads you back into her arms. Give also the cordial love of us all to your dear friend and companion! May Jesus glorify Himself in and through you. May He reward you for all your affection towards your poorest, least sister,

HELENA SCHLATTER.

Since your visit I again have to keep my bed most of the time.

ITEMS FROM PERIODICALS.

In *The Friend* (Phila.), 11 mo. 9, 1922, p. 221, is a brief report of a "Neighborhood Meeting" held at Birmingham Meeting House, Chester County, Pa., 10 mo. 15, 1922. *The Friend* prints also a small portion of a valuable paper on the early history of Friends at Birmingham, prepared and read by Dr. William T. Sharpless. This paper was printed in full in the *Daily Local News,* West Chester, Pa., 10 mo. 23, 1922. It contained a brief bibliography of historical materials on the subject, extracts from Minutes concerning the establishment of the meeting, and interesting data on William Brinton, the first settler of Birmingham Township, and on Elizabeth Webb, "the real spiritual head of the meeting, and the first prophet of this church in the wilderness."

A charming story of "Swarthmore Hall Today," by Hubert W. Peet, is in *The Friend* (Phila.), 8 mo. 3, 1922, pp. 51–52. Tribute is paid to Emma Clarke Abraham, a descendent of Margaret Fell. Though not a Friend, she is giving her time and substance to bringing the place back to the form and spirit of the days when Judge Fell walked with Priest Lampitt in the garden, and George Fox preached from the east balcony to the curious crowds from Ulverston.

The valuable "Recollections" of Marmaduke C. Cope (1804–1897) that began publication in *The Friend* (Phila.), 6 mo. 22, 1922, were concluded in the issue of 9 mo. 7, 1922.

Services were held recently in Warrington Meeting House, in northern York County, Pennsylvania, to celebrate the two hundredth anniversary of the settlement of that neighborhood. Interesting items concerning the old meeting-houses at Warrington, Newberry, and York are in *The Friend* (Phila.), 11 mo. 16, 1922, p. 238.

"The historic houses of Washington, D. C., were open for inspection one day last autumn during the meeting there of the Garden Club of America. One of the most interesting of these is the Octagon house built in 1798 and later occupied by President Madison, and Dolly, his Quaker wife, after the burning of the White House in 1814, and where the President signed the Treaty of Ghent. Tudor Place, on Q Street, in Georgetown, is a fine example of Tudor architecture, with colonial features. It was built in 1810 and owned for many years by the Washington family. Dr. William Thornton, born in the West Indies, 1761, of Quaker parents, was architect of these as well as of the United States Capitol." *The Friend* (Phila.), 1 mo, 11, 1923, pp. 333–334.

A valuable contribution "Concerning the Origin of the Book of Discipline," by Anna J. F. Hallowell, is in the *Friends' Intelligencer,* 8 mo. 19 and 8 mo. 26, 1922.

"Down to the Sea in Ships" is a description in *The American Friend* of the moving picture of the same title. It is a fine story and a fine picture. A genuine old whaling ship, the "Charles W. Morgan," went to sea and harpooned whales right before the camera's eyes. The Friends' meeting is surprisingly true to life and well worth preserving in picture form. The leading characters slip slightly on Quaker form now and then but on the whole there is little to cavil about and much to praise. The article about it is the more valuable in that several pictures from the play accompany it. (See also p. 38 below.) *The American Friend,* 10 mo. 12, 1922, pp. 818–821.

The story of Lindley M. Hoag's preaching in Norway and the later migration of Norwegian Friends to America is told in *The American Friend,* 11 mo. 30, 1922, pp. 956–958.

Portraits of several who have been prominent in the foreign mission work of English Friends are given in *The Friend* (London), 1 mo. 6, 1923, pp. 1–8.

Further data on Friendly sects in Russia are given in *The Friend* (London), 1 mo. 6, 1923, pp. 11–12.

Under the caption, "Life at Bootham Fifty Years Ago," John Edward Southall gives some delightful reminiscences of his life at Bootham School. —*Friends Quarterly Examiner,* 7 mo., 1922, pp. 226–235.

"Memoirs of a Seventeenth Century Quaker" tells the story of William Stout, a North Lancashire trader. Many quaint customs of the time are set forth, as the following: "At this time we sold much cheese to funerals in the country from 30 to 100 lbs. weight, as the deceased was of ability; which was sliced into two or three slices in the pound, and one with a penny loaf given to all the attendants."—*Friends Quarterly Examiner*, 7 mo., 1922, pp. 249–264.

In the *Edinburgh Review*, 10 mo., 1922, pp. 295–315, there is a long and valuable article on "Quakerism" by Herbert G. Wood, of Woodbrooke, England. It is in part a review of the Rowntree histories, but in a larger way it is an interpretation and a criticism of Quakerism. Of especial value is his study of "the limitations and comparative failure of Quakerism." Why has a Christian body of such lofty spiritual ideals made in the long run such a limited appeal to the world?—In *The Friend* (London), 11 mo. 10, 1922, p. 780, some exception is taken to H. G. Wood's statement, in the above-mentioned article, that "Barclay was building on Calvinism."

Many readers of the BULLETIN are familiar with Gabriel Thomas's *Historical and Geographical Account of the Province and County of Pensilvania and of West New Jersey in America* (1698). The part relating to West New Jersey was reprinted in the *Proceedings of the New Jersey Historical Society*, 8 (Jan., 1923): 1–12. The entire account is to be found in A. C. Myers (editor), *Narratives of Early Pennsylvania, West New Jersey and Delaware, 1630–1707*. (1912.)

Generous and valuable excerpts from the Meeting Records of Berwick (later North Berwick), Maine, have been printed in the *New England Historical and Genealogical* Register, Vols. 72–75 (1918–1921), *passim*. The parts printed consist of membership lists, marriage certificates, and extracts of Minutes. The manuscript records are in the vault at Moses Brown School, Providence, R. I., with other records of New England Yearly Meeting.

BOOK NOTICES AND REVIEWS.

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 304 Arch Street, Philadelphia.

Friends' Book and Tract Committee, 144 East 20th Street, New York City.

Friends' Book and Supply House, Richmond, Indiana.

Friends' Bookshop, 140, Bishopsgate, London, E. C. 2, England.

When the price of an English book is given below in terms of American money, it means that one of the American book stores has quoted that price.

Case, Clarence M. *Non-Violent Coercion, A Study in Methods of Social Pressure.* New York: Century Company. 1923. Pp. 423, cloth. $3.00.

The author is a Friend, and is Associate Professor of Sociology in the State University of Iowa. While not primarily Quaker history, the volume of course touches frequently upon that subject. Running the gamut from Confucius to the World War it is interesting to see how largely bulk the Quaker experiments in passive resistance and pacific action. The Quaker regime in Pennsylvania and the peace testimony in war times are emphasized.

The author has used the standard histories of Quakerism and some source materials. The study is timely and valuable, and shows certain phases of Quaker history in a new setting.

Cope, Gilbert. *Ancestral Chart of Gilbert Cope and Anna Garrett, His Wife, 1879, With Additions and Corrections, 1920.* Media, Pa.: Address the compiler, Gilbert Cope.

Prepared by a veteran historian and of interest to Quaker genealogists.

Gummere, Amelia Mott (editor). *The Journal and Essays of John Woolman, with a Biographical Introduction.* Rancocas edition. Philadelphia: Friends' Book Store. 1922. Pp. 643. $5.00 cloth.

Why does not some one write an essay drawing a parallel between Jean-Jacques Rousseau and John Woolman? Apart from the fact that they were exact contemporaries and inhabited the same earth, it might seem at first sight that the two men had nothing in common, and yet the spiritual note that spread over the world in the middle eighteenth century can be detected in the writings of both. There are certain pages in Rousseau's *Émile* that could be slipped into the *Journal* quite undetected.

It is to the mystic of Mount Holly, however, that Amelia M. Gummere introduces us, and not to the Genevan skeptic. Her direct contribution to the book covers some 306 pages, the fruition of her many years of labor. No less a task was the editing of Woolman's own writings, which take up 359 pages. It is indeed a wonderful story. The great Christian saints are for the most part pallid and vague shadows if we try to visualize them as real men and women. Not so indeed with John Woolman. We here see him alertly stepping from place to place, with his inkhorn and his folios, care-

fully fulfilling various commonplace tasks and duties—keen, accurate, just, prompt. And all this time his soul was up with the stars! Let us illustrate: on page 106 is given an excerpt from his larger Account Book in which are itemized charges for Camblet, whatever that is, an ivory comb, a looking-glass, a copper kettle, 20 perches of stone, his primer, and rent. On page 286 of the *Journal*, of an exactly corresponding date, are these words: "The place of prayer is a precious habitation, for I now saw that the prayers of the Saints was precious Incense: and a Trumpet was given me that I might sound fourth this Language," etc. Is it not a unique record in which we can see a man transcended into the holiest inspiration, and at one and the same time fulfilling his daily tasks faithfully and exactly?

Amelia M. Gummere's carefully drawn biography needs no comment. One must, however, note with full appreciation the vast amount of work that must have been exacted by the short sketches of some 116 Friends and others, many of them obscure individuals. This section of the book is really a biographical dictionary of the time. The general index is also full, and correspondingly helpful. In the quotation from Tintern Abbey on the title page the word "part" should be "portion." Every owner of the volume can readily make this correction in his copy.

With commendable reticence Amelia Gummere refrains from any allusion to Charles Lamb's much worn saying about the *Journal*. The reviewer may however repeat his words, the biggest advertisement that any book ever got. Lamb was closely affiliated with the Lloyds of Birmingham and with other Friends, from his early years. In 1820 he joined forces with others in starting *The London Magazine*, and in the number of April, 1821, page 387, appears his essay, "A Quaker's Meeting," signed Elia. I find this old volume in that vast Thesaurus of recondite knowledge, the Ridgway Library. In this essay occur these words: "Get the writings of John Woolman by heart; and love the early Quakers." The essay itself, crowned with this famous sentence, might entitle Lamb to be considered as one of our Quaker fathers, by convincement if not by birthright.

But was John Woolman really an "early Quaker"?

RICHARD T. CADBURY.

(There is also a review of the above book in the *Friends' Intelligencer*, 1 mo. 13, 1923, pp. 20–22, with a note concerning Amelia M. Gummere and her writings.—Ed.)

Hires, Charles E. *A Short Historical Sketch of the Old Merion Meeting House, Merion, Pa.* [Haverford, Pa.] Privately printed. 1917. Pp. 20.

This is a beautiful little booklet, printed on heavy, coated paper, with stiff paper covers. It makes no pretensions to being more than a brief sketch of the subject but is embellished with ten beautiful half-tone illustrations of great historic and artistic worth.

Knight, Rachel. *The Founder of Quakerism, A Psychological Study of the Mysticism of George Fox.* London: Swarthmore Press. 1922. Pp. 280, cloth.

Dr. Knight was eminently fitted by rearing as a Friend and by habits of mind, to expound the life of George Fox. She was able to sympathize with his strength and greatness, and to consider him objectively on occasion, and critically. Few of the "Lives" of the religious leaders of the world have had interpreters who so combined the friendly expounder and the severe critic in the same person. Dr. Knight was in a position, furthermore, to bring a wealth of insight to bear upon Fox, from the psychological point of view.

The temper of the book as an excursus into the psychology of religion is commendable. It is thoroughly empirical; without ever imagining that the mechanics of behavior can "explain" the things of the spirit, she views all of Fox's experiences in terms of the describable world of ordinary human experience. It is dispassionate; while appreciating the greatness and grandeur of the object of the research, there is no attempt to screen his weaknesses nor explain away his pathologies. It is daring; there is conviction almost universal among trained students that the traditional cognition-association psychology is patch-work when applied to the profounder human experiences and that the "studies" of mysticism are word-play, and picture-making through the symbolism of sentence building. This study makes several inroads into an understanding of the mechanisms of the mystical experience, notable the hypersentitivity, in the case of Fox, of the ordinary sense organs (Chapter III), the truth-values reported by the "lower senses" (Chapter IV), the principle of psychoanalysis as applied to "openings" (Chapter V), ripened instinct-wisdom (Chapter VI) and the conflicts and reintegrations of his personality, culminating necessarily in an organized mystically-centered selfhood with a mighty inwardness and Inner Light (Chapters X–XII).

All these approaches seem to apply without straining a point, so that the newer developments in psychology help to understand Fox and his experiences in turn throwing light upon the nature of mysticism. Perhaps the most convincing and illuminating part of the volume is the study of the conflicting traits (Chapter X) in Fox, which, when found singly in lesser minds bring eccentricity and abnormality, but playing against one another diversely and "having found not only a dominant center but a spiritualized center that controlled his every action" (p. 127) constitute the secret of his greatness and power. This interpretation promises to be an important chapter in the psychology of genius.

The style is attractive and the thinking clear. Copious diagrams are conducive to clarity and cogency of thought. The book is attractively printed as befits the dignity of the work. Such a volume might well be pondered by every thoughtful member of the Society of Friends who cares to estimate

the strengths and weaknesses in the institution that is "the lengthened shadow" of the Founder of Quakerism. It is sure to find a place, too, in the consideration of students of religion, generally.

EDWIN D. STARBUCK.

(The above book was reviewed by Edward Grubb in *The Friend* (London), 12 mo. 8, 1923, pp. 847–848.—Ed.)

Lubbock, Percy. *Earlham.* London: Jonathan Cape. 1922. Pp. 254.

These charming reminiscences of Earlham Hall are a welcome addition to the story of *The Gurneys of Earlham* by A. J. C. Hare. Yet there is scant mention of the Gurneys in this volume.

Percy Lubbock is the great-grandson of Samuel Gurney, brother of Joseph John Gurney. He is not a Friend. His memories are of the post-Quaker period of Earlham Hall. Yet his pages will lead many readers to suspect that a heritage of Friendly atmosphere lingered about the place after the departure of the Gurneys.

One quotation may serve to illustrate at once the occasional reference to the Gurney family, and the charm of the author's style:

"Joseph John was a handsome old scholar and philanthropist and man of business, mildly literary. His portrait remained at Earlham, a head of distinction, with kind lucid eyes. More interesting was a picture that hung in the drawing room, a large water-colour, in a frame with folding doors to it—a portrait by Richmond of a Quaker lady, old and portly and immensely majestic, in mob-cap and flowing robe of soft brown and gray. This was Aunt Fry, sister of Joseph John—Elizabeth Fry, missionary of the prison-house, recalled and commemorated still for her fruitful works. She was much more commanding, much more resolute, I judge, than her brother; she looked as though she had accomplished her good works with a high hand."

This book will have charm, especially for those American Friends who have visited Earlham Hall in England, and an added attraction for those who have spent youthful years in an Earlham Hall in America, namesake of the home of Joseph John Gurney.

A review of the book, by John W. Graham, is in *The Friend* (London), 12 mo. 8, 1922, pp. 850–851.

Pendered, Mary L. *William Penn, A Play.* London. 1922. Pp. 63. Paper covers, 2s. 6d.

This play is cleverly composed and should be widely used in Quaker centers. Friends' colleges might well develop some distinctive atmosphere by a careful and finished production of it that would gain wide attention.

The chief characters are William Penn and Sir William Penn, Lady Penn,

Samuel Pepys, Isaac Penington, Gulielma Springett, John Milton, and Thomas Ellwood. Memoir, in the likeness of a Quaker Dame, fills in the story between the scenes. Much is made, and tellingly, of Sir William's wrath at his son's religious convictions. Then come the trial of William Penn for street preaching in London, his engagement to Gulielma Springett, the dying penitence of Sir William, and the great Indian Treaty near Philadelphia.

The place of the treaty should be "Shackamaxon" instead of "Saxamaxing." Albert Cook Myers notes that William Penn was never tall, as indicated on page 56. The play would have more appeal in America if at least one more scene were added depicting Penn's activities in Pennsylvania—perhaps a Council meeting, and afterward Penn's wonderful prayer for Philadelphia (as if it had been spoken).

Tierney, Agnes L. *Ten Studies in the History and Teaching of the Society of Friends.* Richmond, Indiana: Friends' Book and Supply House. 1922. Pp. 55, paper. $.15.

Prepared at the request of the Young Friends' Board of the Five Years Meeting. Designed for personal use, for study classes, etc. It contains brief sketches of some of the great leaders and episodes of Quaker history, a lesson on the early "Message," and a final one on "Quakerism Today and Tomorrow." With each lesson there are useful reading lists, and "Questions for Discussion."

Whittier's Unknown Romance: Letters to Elizabeth Lloyd; with an Introduction by Marie V. Denervaud. New York: Houghton Mifflin Co. 1922. Pp. 72, decorative paper sides and cloth back. $5.00.

This little book, with its charming old-fashioned binding and perfect letterpress, has been issued in a limited edition, of which 350 numbered copies have been placed on sale.

We have found no reference in Whittier's biographies to more than the brief statement, based on the reminiscences of Susan E. Dickinson, that there was a tradition in Philadelphia that Elizabeth Lloyd, Jr., herself a poet and birth-right Friend, had kindled a warm friendship in Whittier during the period of his sojourn in Philadelphia in 1837 and subsequently. In the Poet's previously published correspondence, we find him writing to his younger sister Elizabeth, 5th month 4th, 1840, from Philadelphia: "I have seen the Lloyds, the Nicholsons, etc.," but that is all. (*Whittier's Correspondence, from the Oak Knoll Collection, 1830–1892,* edited by John Albree, Salem, 1911, p. 67.) There is as yet, of course, no definitive collection of Whittier's correspondence. For the deep and long-enduring affection of Whittier for Elizabeth Lloyd, these letters now published give us the first

and most welcome evidence. The great Abolitionist here becomes a lover, subdued, but tender and faithful. The long unmarried life of the Poet is here made radiant with a love that sustains him in the lonely places. He might have made his own what a French poet has so touchingly said:

"Je vous dois d'avoir eu tout au moins une amie.
Grâce à vous, une robe a passé dans ma vie."

She was born in 1811—this Elizabeth Lloyd, Jr.—four years the Poet's junior, married Robert Howell "out of meeting" in 1853, was reinstated in her membership at her earnest solicitation—an action which aroused Whittier's surprise and satisfaction—lost her husband after three years, and later joined the Episcopal Church. She died in 1896. The letters here printed cover the period 1841–1864 and are thirty in number. They refer to a very different case from that of the unconvincing reminiscences set forth in the New England Magazine of April, 1905, under the ambitious caption of "The Love Story of Whittier's Life," wherein too much is made of a school friendship before 1827 with Evelina Bray (later wife of William Downey). There can be no doubt of the feelings cherished by the aging Poet for this sympathetic Philadelphia friend of earlier years. Very different in their demands upon life, Whittier evidently found in her the response his soul craved. He frequently speaks of his wish that she might share his joy in scenes of natural beauty and his pleasure in the reading of certain books. In 1860 he wishes to dedicate a volume of verses to her. The nineteenth letter, written in 1859, the third year of E. L.'s widowhood, is the most significant of Whittier's references to what might have been, and to his gentle resignation to the Providence which had ordered their lives. Intimate as are the letters, they never transgress the exquisite delicacy with which he here assures her: "It was no more than thy due to know how much thy unconscious influence had been to me, and how happy I was to meet thee again. . . . Cares and sorrows have not estranged us, nor blunted our mutual sympathies."

Every Friends' library needs this volume in order that Friends may read this revelation of the love for a woman which lay beneath our great Poet's love of humanity.

W. W. Comfort.

A Short History of Quakerism, by Elizabeth B. Emmott, is announced by George Allen and Unwin, Ltd., London. This short story is based upon the Rowntree series and should be widely read among Friends, especially by those who do not have the larger volumes. A copy has not come to hand for review at this time.

J. W. Graham's *Conscription and Conscience* was mentioned in a former Bulletin (11:95). A sympathetic review of it by T. Edmund Harvey is

in the *Friends' Quarterly Examiner*, 7 mo., 1922, pp. 185–200. The reviewer was himself so closely in touch with the C. O. movement among English Friends that he is able to add, in his review, many side-lights that are valuable historically.

Mention is made elsewhere in this issue (pp. 30, 39) of the whaling industry and Quaker whalers. Lovers of *Moby Dick* will be interested in R. M. Weaver's *Herman Melville, Mariner and Mystic* (Doran), referred to in the Autumn (1922) number of the BULLETIN, p. 88. A more general account is *The Story of the New England Whalers*, by John R. Spears (Macmillan). It contains some Quaker history and much whaling history, all of it told in lively fashiin. Still livelier is the latest story by W. J. Hopkins, *She Blows! And Sparm at That!* (Houghton Mifflin.)

NOTES AND QUERIES.

The *Sixth Annual Report of the Trustees of the John Woolman Memorial Association* was issued after the annual meeting of the Association, 10 mo. 15, 1922. The meeting, blessed with a beautiful autumn day, was held at the Memorial, just outside of Mount Holly, New Jersey. There were about forty members present. The *Report*, printed in neat pamphlet form, indicates struggle and achievement. The new macadam surface on Branch Street has drawn the motorists. Quite two thousand people have visited the Memorial during the past year. Further financial support from interested friends is greatly needed. It is hoped to secure also an appropriation from the Legislature of New Jersey to be expended upon permanent improvements. Unfortunately, Caroline L. Crew, the devoted hostess of the Memorial, feels unable to continue in that service. Upon the choice of her successor much depends.

In the autumn of 1922 William Ellis Haines, of Williamsport, Pa., read before the Lycoming Historical Society a valuable paper on the history of Muncy Monthly Meeting, of Pennsdale, Pa. The Monthly Meeting was established in 1799, and the first clerk was William Ellis. A copy of the paper has been secured for the Library of Haverford College.

Albert Cook Myers kindly contributes the following from a letter of Isaac Norris, Philadelphia, to his son Joseph Norris, in England, 2 mo., 1719:

> " give my respects to severall as Hannah Penn Henry Gouldney. . . . Come back plain this will be a reputation to y^ee^ & us & recomend thee to y^e^ best & most Sensible people—I always suspect y^ee^ furniture of y^e^ Inside where too much application is Shewn for a Gay or fan-

tastical out Side—to Instance one thing only Is it not a pop^{r} object of Laughter to See a mann pinch & brace up his hat flat to & above y^{e} Crown cock & Stare wth it to y^{e} utmost Beau Strutt and yet keep it on. —Altho I would not be Punctiliously narrow Yet in my Judgmt as a man there is a certain comelyness in a N^{t}. Plainess much beyond what y^{e} Raw, Giddy & affected conceive."—

MS. *Isaac Norris Letter Book, 1716–1730:* 184 (Hist. Soc. of Penna.).

The 150th anniversary of the building of the Friends' Meeting House at Salem, N. J., was celebrated 11 mo. 11, 1922. About three hundred persons, representing both branches of the Society, were present. The chief historical paper of the day was compiled by M. Augusta Pettit. It was printed in the *Salem Standard and Jerseyman,* 12 mo, 6, 1922, and later reprinted in pamphlet form. The settlement of Friends at Salem dates from 1675, when John Fenwick brought his colonists over in the ship *Griffin.* An account of the 1922 celebration is in the *Friends' Intelligencer,* 11 mo. 25, 1922, pp. 746–747, and in *The Friend* (Phila.), 1 mo. 4, 1922, pp. 321–322.

The writer has recently listened to a phonograph record of a statement by Timothy Nicholson concerning the origin of the Five Years Meeting. It is first-hand historical material coming from one who was an eye-witness of the things he tells about. Here we have it in his own voice. Will not the libraries of the future collect such records? What would it mean today if we could reproduce the voice of George Fox preaching from the hill-top near Langlands, or of William Penn in his prayer for Philadelphia?

Already moving picture films of great occasions are being preserved as historical records. Even subsequent reproductions, such as that of the New Bedford whaling industry (see p. 30, above), have great value. They present a realistic picture of the events such as can never be gained from the most cunningly devised narrative.

The following item is from the program of the Modern Language Association which held its annual meeting in Baltimore, 12 mo., 1921. It indicates the line of research being followed by Dr. Maxfield, who is a Friend and a member of the Friends' Historical Society of Philadelphia.

"The Quakers and a Dissembling Defoe." By Dr. Ezra K. Maxfield, of *Washington and Jefferson College,* Pennsylvania.

[The tradition of Defoe's partiality to the Quakers is based on (1) an early defence in the *Review;* (2) the fact that William Penn once did him a kindness; (3) a knowledge of his association with the Quaker

printer Keimer; (4) the evidence of the so-called Quaker letters. It disregards the following facts: (1) Defoe was unreliable in his published opinions; (2) there is no evidence of gratitude toward either Penn or his party; (3) Keimer was not in the confidence of the Society, being later denounced by it; (4) the Quaker letters are distinctly un-Friendly and mischievous; (5) such character portrayals as Quaker William and Roxanna's landlady are deliberate rogues.]

On 11 mo. 18, 1922, there was a beautiful and impressive occasion at the studio of Violet Oakley, Chestnut Hill, Philadelphia. At that time the artist distributed to her friends and patrons the portfolio edition entitled, "The Holy Experiment," with the expressive sub-title, "A Message to the World from Pennsylvania." These portfolios, in full leather covers, gold-stamped, contain sumptuous color reproductions of the artist's paintings in the Capitol at Harrisburg, Pennsylvania.

The first series of pictures in the portfolio represents the origin and development of the Quaker message and the bringing of it to Pennsylvania by William Penn. The second series is made up of scenes from United States history, entitled, "The Creation and Preservation of the Union."

In presenting the portfolio the artist made a most impressive statement of the peace message of Friends.

The work of Albert J. Edmunds, cataloguer of the Historical Society of Pennsylvania, is of great significance to students of Quaker history. For example, one finds in the main card catalogue of the above-mentioned Historical Society twelve entries concerning Joseph Hoag and his "Vision." Again, under the heading, "North America: Geography and Travel," are many references to Quaker travel, scattered through the long list. On Quaker travel, also, historians must not forget his valuable list published in *The Friend* (Phila.), 6 mo. 30, 1906, p. 405. Blessed are the cataloguers and indexers!

Reference was made in the *Bulletin*, 4 (1911): 56, to the interesting story of the Frenchman, Jean de Marsillac, his sojourns in England and America, his *Life of William Penn*, in French, his membership in Philadelphia Yearly Meeting, and his fall from Friendly grace upon leaving America in 1798.

The elusive story of his life could not escape the persistent pursuit of Norman Penney's researches. In the *Journal of the Friends' Historical Society* (London), Vols. 15–16 (1918–1919), appeared "Life and Letters of Jean de Marsillac." It is well worth reading—a story full of human and Friendly interest. The author acknowledges the help of Amelia Mott Gummere, Allen C. Thomas, and William T. Elkinton.

Query: Does anyone know of a Mary England who lived in Philadelphia about the time of the American Revolution? See the story, "Mary England's Dream," by L. Violet (Hodgkin) Holdsworth, in *Friends' Quarterly Examiner*, 7 mo., 1922, pp. 217–225. The source of the story is stated at the close of the article and the above query propounded.

Query: Does anyone know who Thomas Carrington "of Pennsylvania" was? As a traveling Friend he visited England, Scotland, and Ireland in 1777–1778. Norman Penney has gathered data on his activities abroad and wishes to learn about his home connections.

The value of back numbers of the BULLETIN has been greatly enhanced by the recent publication of the *General Index* of volumes I–X. Large libraries in various parts of the United States have purchased complete files of the BULLETIN since the *Index* was published. Members who have not kept their back files will yet find the *General Index* of great value. It contains over seven thousand references and will lead many a searcher quickly to his goal. An item located in it can be looked up in some library if one does not have a complete file of the BULLETIN.

In this connection it may be suitable to suggest that members retain the current numbers of the BULLETIN. The purpose of the editor, no doubt imperfectly attained, is to make it a fairly complete compendium of writings on Quaker history. The list of miscellaneous items, with references to places of publication, no doubt make slow reading, as they certainly make slow compiling. It is hoped, however, that by this method future indexes of the BULLETIN may lead searchers to the current writings on various phases of Quaker history.

FRIENDS' HISTORICAL SOCIETY OF PHILADELPHIA
LIST OF MEMBERS.

(Mistakes in the following list should be reported to the Treasurer of the Society.)

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Smedley, Franklin, Frankford, Pa.
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Smedley, Samuel L., Newtown Square, Pa., R. D.
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Walton, George A., George School, Pa.
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Williams, Mr. and Mrs. Henry S., Rosemont, Pa.
Williams, Mary R., Moorestown, N. J.
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Wing, Elizabeth R., Moorestown, N. J.

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Yarnall, Florence P., Wallingford, Pa.
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Yarnall, Stanley Rhoads, 5337 Knox St., Germantown, Pa.
Yarnall, William S., 128 S. Sixteenth St., Philadelphia.
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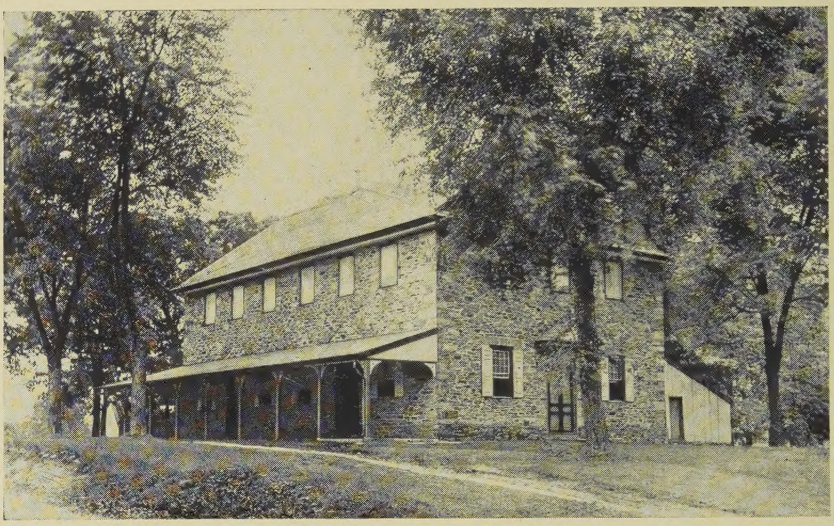
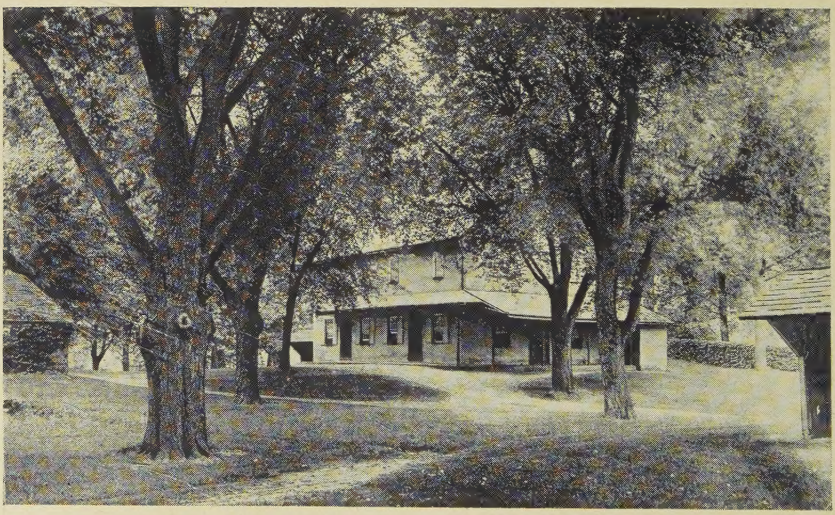
Young, James K., 222 S. Sixteenth St., Philadelphia.
Young, Mary W., 222 S. Sixteenth St., Philadelphia.
Zelley, William H., Marlton, N. J.



Fallsington Meeting House (Hicksite)
Built 1789



Fallsington Meeting House (Orthodox)
Built 1841

(Photographs by Watson W. Dewees)